

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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DISCOURSE BY PRESIDENT WOODRUFF.

THE Bear Lake Stake Conference, held at Paris, Idaho, was addressed on Monday, August 10, 1891, by President Wilford Woodruff, who spoke as follows: I am very pleased, indeed, to meet with so many Latter-day Saints in this tabernacle on a working day, and I hope you will get paid for coming to meeting to-day. I have felt amply paid myself for my journey from Salt Lake City, in listening to the instructions which our brethren have given unto us. I told Brother Cannon this morning that if, when a young man, I could have attended a meeting of this kind and heard instructions such as we have had given to us, I should have felt that I was in heaven; I should have been satisfied that I had received what I had prayed for and desired from my childhood. When I was a boy I read in the New Testament concerning Jesus Christ and His Gospel, and the gifts and graces that were then manifested, and I felt that the principles there taught were the ones that I desired to live to hear taught. I prayed for this earnestly in my early manhood. I have read the Bible through a good many times in my life. I have also read the Book of Mormon through a number of times. I have also read the Book of Doctrine and Covenants through a number of times; and I have felt that God had never given unto us stronger principles and more glorious instructions in any of the revelations of God than are recorded in the Book of Doctrine and Covenants. They are all by the same Author, but to different men, and at different times. I will read a few verses from the 121st section of the Doctrine and Covenants. This section contains the prayer and prophecy of the Prophet Joseph while he was in Liberty jail; and the truths embodied therein are among the sublimest that God has ever revealed to man:

For there is a time appointed for every man, according as his works shall be. God shall give unto you (the Saints) knowledge by His Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now: which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory: a time to come in the which nothing shall be withheld, whether there be one God, or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and, also, if there be bounds set to the heavens, or to the seas, or to the dry land, or to the sun, moon or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into His eternal presence, and into His immortal rest.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left to himself, to kick against the pricks, to persecute the Saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

Who can comprehend this grand language? Scarcely any person. The Lord says in this revelation that whether there be one God or many Gods, they shall be revealed; and all kingdoms, thrones, principalities and powers shall be revealed unto those who keep His commandments. Can we comprehend this? Why, there is not an astronomer that can tell us scarcely one thing that is done in Mars, or Venus, or Jupiter, or in any of the planets, aside from the Earth. Here are worlds upon worlds—millions of them—and what do we know about them? Our own little planet, upon which we live, is about as much as we can comprehend. Look at the extent of the blessings that are promised us! These blessings and these revelations are worthy the attention of the Latter-day Saints.

In this revelation it is shown that the Priesthood of which we have been speaking has power. It has power on earth. And as was said this morning, it does not make any difference what portion of that Priest-

hood a man holds—whether it is a President, an Apostle, a High Priest, a Seventy, an Elder, a Priest, a Teacher, or a Deacon—when he goes before God in prayer, with a pure heart, that Priesthood has power with the heavens. If a man magnifies that Priesthood, the blessings of God are with him.

The first sermon that I ever heard in this Church was in 1833, by old Father Zera Pulsipher, who died in the south, after having lived to be considerably over eighty years old. That sermon was what I had prayed for from my childhood. When I heard it I had a testimony for myself that it was true. I received it with every sentiment of my heart. He preached in a schoolhouse upon a farm that we owned in Oswego County, New York. He opened the door for any remarks to be made. The house was crowded. The first thing I knew I stood on top of a bench before the people, not knowing what I got up for. But I said to my neighbors and friends, "I want you to be careful what you say as touching these men (there were two of them) and their testimony, for they are servants of God, and they have testified unto us the truth—principles that I have been looking for from my childhood." I went forth and was baptized. I was ordained a Teacher. I was always sorry that I was not a Deacon first, for I had a desire to bear the Priesthood in its various degrees, as far as I was worthy. I had had a desire for years, not only to hear the Gospel, but to have the privilege and power of preaching it to my fellowmen. I was a miller by trade, and I spent many a midnight hour in the mill calling upon the Lord for light and truth, and praying that I might hear the Gospel of Christ, and be able to teach it to my fellowmen. I rejoiced in it when I did receive it.

I afterwards went with Zion's Camp to Missouri, in the spring of 1834, with the Prophet Joseph, his brother Hyrum, and over two hundred of the Saints of God. That was a great mission to me. I was with the Prophet. I had read his revelations. I had read the vision recorded in this Book of Doctrine and Covenants, and it had given me more light and more knowledge with regard to the dealings of God with men than all the revelations I had ever read, in the Bible or anywhere else. I had been taught that there was one heaven and one hell; and everybody that was not sprinkled or baptized, infants and all, would have to go to hell. It made no difference whether the individual had committed no wrong, if he had not been received into the Church by sprinkling or baptism, he would have to go to hell with the murderer, with the whoremonger, with the wickedest of men. On the other hand, everybody that was sprinkled would go to heaven. No matter if they had never made a single sacrifice for the Gospel of Christ, they would have the same glory as Peter, James, and John, who had sacrificed their lives for the Gospel's sake. That was the kind of teaching I heard in my boyhood. I did not believe one word of it then; and I don't now. But this vision of which I speak opened my eyes. It showed me the power of God and the righteousness of God in dealing with the heavenly family.

Before I saw Joseph I said I did not care how old he was, or how young he was; I did not care how he looked—whether his hair was long or

short; the man that advanced that revelation was a Prophet of God. I knew it for myself. I first met Joseph Smith in the streets of Kirtland. He had on an old hat, and a pistol in his hand. Said he, "Brother Woodruff, I've been out shooting at a mark, and I wanted to see if I could hit anything;" and says he, "Have you any objection to it?" "Not at all," says I; "there is no law against a man shooting at a mark, that I know of." He invited me to his house. He had a wolf skin, which he wanted me to help him to tan; he wanted it to sit on while driving his wagon team. Now, many might have said, "You are a pretty Prophet; shooting a pistol and tanning a wolf skin." Well, we tanned it, and used it while making a journey of a thousand miles. This was my first acquaintance with the Prophet Joseph. And from that day until the present, with all the apostacies that we have had, and with all the difficulties and afflictions we have been called to pass through, I never saw a moment when I had any doubt with regard to this work. I have had no trial about this. While the people were apostatizing on the right hand and on the left, and while Apostles were urging me to turn against the Prophet Joseph, it was no temptation to me to doubt this work or to doubt that Joseph Smith was a Prophet of God.

As I have said, while holding the office of Teacher, I went to Missouri in Zion's Camp. After arriving in Missouri, having gone through many trials and tribulations, and suffering from cholera, which caused us to lay in the grave fifteen of our brethren, we stayed at Brother Lyman Wight's. While at Lyman Wight's, I attended council meetings with the Prophet, with David Whitmer, with Oliver Cowdery, and other leading brethren of the Church. David Whitmer was the President of the Stake of Zion. Brother Joseph reproved him very sharply, as well as some of the other brethren, because of their lack in fulfilling the commandments of God and doing their duty.

While at that place I had a great desire in my heart to go and preach the Gospel. I went off one Sunday night by myself, into a hickory grove, several hundred yards from the settlement, and I asked the Lord to open the door for me that I might go and preach the Gospel. I did not want to preach the Gospel for any honor I might get on this earth; for I thoroughly understood, as far as a man could in my condition, what a preacher would have to pass through. It was not honor, nor wealth, nor gold, nor silver, that I desired: but I knew this was the Gospel of Christ, revealed to me by the power of God; I knew this was the Church of Christ; I knew Joseph Smith was a Prophet of God; and I had a desire that I might preach that Gospel to the nations of the earth. I asked the Lord to give me that privilege. The Lord answered that prayer, and said: I should have my desire granted. I got up rejoicing. I walked about two hundred yards out in the open road; and when I got into the road, there stood Judge Higbee. Says he, "Brother Woodruff, the Lord has revealed to me that it is your duty to be ordained to go and preach the Gospel." Says I, "Has He?" "Yes." "Well," says I, "if the Lord wants me to preach the Gospel, I am perfectly willing to go and do that." I did not tell him I had been praying for this.

The consequence was, I attended a council at Lyman Wight's, and was called and ordained to the office of a Priest in the Aaronic Priesthood, while other brethren were ordained Elders. I was called by Bishop Partridge to go to the southern country on a mission. Bishop Partridge asked me a great many questions, and I asked him questions. It was then dangerous for any of our brethren to go through Jackson County. He wanted me to go to Arkansas, and the road led square through Jackson County. I asked him if we should go through there (I had a companion with me—an Elder). Says he, "If you have got faith to do it, you may; I haven't." I thought that was a curious remark from a Bishop. "Well," says I, "the Lord says we must travel without purse or scrip; shall we do it?" Says he, "That is the law of God; if you have faith to do it, you can do it." He said he had hardly got faith to go into Jackson County. However, we started and went through Jackson County. We came near losing our lives, and were saved almost by a miracle. We traveled through Arkansas and other parts.

But I do not want to dwell on these things. I merely wish to say that I went out as a Priest, and my companion as an Elder, and we traveled thousands of miles, and had many things manifested to us. I desire to impress upon you the fact that it does not make any difference whether a man is a Priest or an Apostle, if he magnifies his calling. A Priest holds the keys of the ministering of angels. Never in my life, as an Apostle, as a Seventy, or as an Elder, have I ever had more of the protection of the Lord than while holding the office of a Priest. The Lord revealed to me by visions, by revelations, and by the Holy Spirit, many things that lay before me.

[TO BE CONTINUED.]

GROWTH OF SALT LAKE CITY.

THE Camden, New Jersey, *Courier* of September 1 contains the following article from its special correspondent sent out to Salt Lake City: The reputation of this city, so widely known throughout the country, was acquired originally from the fact that it was a point of great interest to tourists and curiosity seekers, who desired, after a trans-continental trip, to be able to say that they had visited the headquarters of the "Mormon" Church. The peculiar beauties and attractive features of the city and her climate made this rest of a day or two, in the long, tiresome journey across the continent, a very pleasant and advantageous feature of such a journey. Up to within two or three years, about all that anyone had any idea of doing when making this stop at Salt Lake City was to visit the points of interest associated with the history of the "Mormon" Church.

About this time, however, there was a wonderful transformation of public opinion regarding Salt Lake City. Gradually the public began to learn that there existed in it not only things of interest to the curious tourist, but that there was something of greater importance associated with Salt Lake City and her surroundings. Every form of the progressive and ambitious American began to see there indications of a wonderful

future. The result of this was that the tide of immigration grew imperceptibly, but rapidly, until it suddenly dawned upon the people of Salt Lake City and upon the country as a whole that this city was just beginning to experience a most remarkable degree of prosperity and advancement.

Within the past eighteen months there have been erected the first buildings which indicate the line of demarcation between old Salt Lake City, the tourists' resting-place, and new Salt Lake City, the mecca of the business man, investor, or the seeker after health or pleasure. The miles of buildings erected in Salt Lake during the year 1890 but presage the unparalleled era of development and growth which is to continue uninterruptedly, and in a remarkably short period of time so change its appearance as to render it practically unrecognizable to those who knew it only as a pleasant city, with broad and shaded streets, lined with streams of sparkling water; as a city where one could lollingly tarry for a few days and dreamily wander from one of its peculiar points of historical interest to another, gazing and wondering at the foresight of Brigham Young when they compare the elegance and symmetry of this city's plan with the stingy and cramped proportions of their own east towns, or gaze in unexpressed admiration of the ambition which suggested the magnitude of the new lake city's architectural wonders.

A new life has imbued the entire populace, and immediately becomes contagious to the new comers. Her broad pavements present a rapidly changing kaleidoscope of moving humanity. Her streets are scenes of active life. Instead of poor, shaggy street car mules tugging away before a dingy street car, while its little tinkling sheep-bells attract attention to its doleful condition and to the lack of ambition evidenced in the entire arrangement, there are to-day on nearly every prominent street electric cars, the noise of whose alarm-bells is scarcely heard before the cars are past and are out of signaling distance.

Thousands of people have come and thousands more are coming. Ten million dollars have been expended within the last year and increasing sums of millions of dollars will be expended in succeeding years in a similar manner. New railroads are extending from Salt Lake City in all directions and the trunk lines of the country are eagerly reaching westward for Utah. Its trade relations are being strengthened in the States and Territories already covered by its business men, and are being extended in the sections heretofore controlled by older and larger cities. Its facilities and advantages of every character have been vastly improved.

FACTS AND EVENTS.

Shocks of earthquake were felt in various parts of the United States on September 25 and 26. No damage was done.

The entire production of coal in the United States for the year 1890 was 141,239,515 tons, being about double that of 1880.

Twenty-four persons were killed and a number seriously injured by a collision between railway trains at Burgos, Spain, on September 24.

On September 27, thirteen fires occurred in St. Louis, Missouri, U.S.A.; the loss aggregates over \$2,000,000.

The skeletons of fifteen British soldiers, buried during the war with America in 1812, have been discovered in a sandpit near Niagara Falls. The buttons of their uniforms bear the numbers of the 69th and 103rd regiments.

The distress of the people in the famine-stricken districts of Russia has reached an alarming condition. A number of sanguinary conflicts have taken place between parties of desperate men in their eagerness to rob each other of food, and many persons have been killed. It is not probable that the sufferings of the starving people will be alleviated to any great extent, as it is impossible for the government to get supplies to them before vast numbers will perish from hunger.

A terrible riot was precipitated in the city of Guatemala on August 15, the national holiday. The president, Barillas, appointed for the meeting a speaker who was objected to by the populace and driven from the platform. Barillas sent troops to suppress the tumult, but the soldiers were defeated. Desultory fighting then continued for three days between the citizens and the army, which had been re-enforced. The troops were victorious, but not till over five hundred people were killed. About the same date a revolution broke out in the city of Quetzaltenango, Guatemala, the result of which is yet unknown.

A new method for accurately measuring the strains in iron and steel bridges has been invented by a prominent French engineer, and is described as follows: Two brackets are attached to the beam to be tested at some distance apart, on one of which is placed a water chamber, closing by a flexible diaphragm, and connected with an open tube, which serves to register by the height of the tube any pressure that may be made on this diaphragm. One end of a pointed rod is connected with this metal covering to the water chamber, while the other is joined to the other bracket. The most important item of the invention is that any motion of the beam, it will be readily seen, will set the diaphragm in motion, and cause the water in the fine tube to fall.

From the returns of the working of Indian collieries during the official year ending in March last, it appears that the total production during the year was two and three-quarter million tons, and that there is a progressive-increase. In 1886 the production was a little over one and a quarter million tons, in 1887, one and a half, in 1888, one and three-quarters, and in 1889 just over two million tons. The imports of coal by sea have diminished from 849,000 tons in 1886 to 460,000 in 1890, and most of the railways which formerly used imported coal now use the native product only. In Burmah the import in 1888-89 was 78,000 tons, while in 1889-90 it had fallen to 47,800 tons; the consumption of Indian coal in Burmah rose from 70 tons in 1887-88 to 16,000 in 1888-89, and to 53,000 tons in 1889-90. Bengal is at present the chief coal-producing district of India. In 1889 the total product of the Bengal collieries was 1,641,000 tons, out of a total of 2,000,000 tons; the Central Provinces gave 144,000 tons, Assam 117,000, the Punjab 23,000, and the Nizam's dominions 60,000 tons.

The finest grades of razors are so delicate that even the famous Damascus sword blades cannot equal them in texture. It is not generally known that the grain of a Swedish razor is so sensitive that its general direction is changed after a short service. When you buy a fine razor the grain runs from the upper end of the outer point in a diagonal direction towards the handle. Constant stropping will twist the steel until the grain appears to be straight up and down. Subsequent use will drag the grain outward from the edge, so that after steady use for several months the fibre of the steel occupies a position exactly the reverse of that which it did on the day of purchase. The process also effects the temper of the blade, and when the grain sets from the lower outer points towards the back, you have a razor which cannot be kept in condition, even by the most conscientious barber. But here is another curious freak that will take place in the same tool: Leave the razor alone for a month or two, and when you take it up you will find that the grain has assumed its first position. The operation can be repeated until the steel is worn through to the back.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 5, 1891.

USING THE NAME OF DEITY.

THE proper and reverential use of the name of the Supreme Being is a subject that does not always receive the careful consideration to which its importance entitles it; at least that is the conclusion we are led to in reflecting upon the common practice when referring to the Father of all. Comparatively few people inquire whether the frequent or vain repetition of the sacred name of the Almighty does or does not diminish the measure of respect and veneration which they accord to Him; therefore a proper conception of what should be the practice is not general.

There are many persons who have little or no desire to obtain an understanding of correct principle in this regard, and an attempt at reasoning with them would probably prove a waste of time. It would be vain to call the attention of a certain class who profane the name of Deity to the means for an increase or diminution of respect for Him, since that feeling has been crowded from their hearts. The preparatory task necessary to accomplish with them before there is hope for permanent improvement is to implant in their minds the idea that there is a Being whom it is their duty to revere.

Another order of society embraces those who flippantly introduce the name of the Most High into trivial conversation and jests, or who irreverently use it to emphasize some expression on which they wish to lay particular stress. They are not as vicious as the wilful blasphemer, but their offense differs only in degree. A very necessary qualification to constitute them good members of society is to have them thoroughly understand that it is a sin to trifle with sacred things.

There is also a class of people to whom the subject under consideration is an appropriate theme for serious reflection. This division comprises those who have a feeling of reverence for that which is sacred, and whose desire is to be guided by the Holy Spirit and to show their love of God by observing His commandments. Among these there are many whose frequent use of the name of Deity, in their prayers, their conversations, and their exhortations, is so marked that it causes a feeling of revulsion in those who listen, even though the latter at times do not recognize what it is that is objectionable. How many, too, are there whose position is that

of religious instructors to the people, who reiterate the name of the Most High in their discourses until the devout and sensitive worshiper is made to shudder at the offensive and really sacrilegious practice.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain," is the law that was given to Israel amid the thunders of Mount Sinai, and which inculcates a principle for observance by and the salvation of men. The one who blasphemes the Most High by profaning His name is guilty of a crime; he who ridicules or brings into derision the title of the Holy One is under sin; and they whose frequent repetitions of that name make unnecessary use of it commit an offense by taking it in vain—an act that is expressly forbidden by the great Lawgiver Himself. To impress the principle more deeply upon the minds of those who receive His law, the command was reiterated in imparting the information that "the Lord will not hold him guiltless that taketh His name in vain."

The force of this command does not seem to be realized by many of the professed preachers of modern Christianity, judging by the uncalled-for manner in which His name is injected into their expressions, especially when they assume to pose as exponents of the doctrines taught by the Divine Master; and because of this pernicious disregard of a great command they will not be held guiltless when they come before the great Judge. As with their prototypes, the Pharisees, condemnation will rest upon them for their heathenish practice of vain repetitions.

If there are any among the Latter-day Saints who have formed this habit of frequently and unnecessarily repeating the name of the Lord, there is no justification for them, but pressing need of repentance; for constantly before them is a prominent example of the acceptable rule, under direct revelation from heaven. In this example is found the reason for the name Melchisedec being applied to the Higher Priesthood. Melchisedec was a great High Priest, and the manner in which he magnified his office led to the selection of his name to designate that order. "Before his days," says the revelation given to the Prophet Joseph, "it was called the Holy Priesthood after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called the Priesthood after Melchisedec, or the Melchisedec Priesthood."

The action of the Church anciently was endorsed by the Almighty, and the same rule was enjoined upon the Church in the present dispensation, and is followed. Those who vary from the rule depart from the order which the Lord has instituted. The use of His name is necessary at times, as in certain ordinances, among which the administration of the Sacrament is numbered. There are occasions, too, in preaching, in prayer, in instruction, when such use is proper, and is directed by the spirit of revelation. But the rule to avoid its too frequent repetition, to abstain from using it unnecessarily or in vain, should be strictly adhered to; and in cases where a doubt may arise, it is well to be on the safe side, and not transcend the limit of the commandment. The Latter-day Saints should be the most careful of all people in conforming to the principle pointed

out by the Lord upon this subject, and should not utter the name of their Eternal Father upon occasions when it will be treated lightly, or mention it except with feelings of the highest veneration. J. H. A.

RELEASES AND APPOINTMENTS.—Elder John J. G. Webster is released from his labors as Traveling Elder in the Cheltenham Conference, and is appointed to labor as Traveling Elder in the Newcastle Conference.

Elder J. H. Clarke is released from his labors as Traveling Elder in the Leeds Conference, and is appointed to labor as Traveling Elder in the Scottish Conference.

Elder S. A. King is released from his labors as Traveling Elder in the London Conference, and is appointed to labor as Traveling Elder in the Irish Conference.

Elder Charles Black is released from his labors as Traveling Elder in the Norwich Conference, and is appointed to labor as Traveling Elder in the Cheltenham Conference.

Elder Prime Coleman is released from his labors as Traveling Elder in the Norwich Conference, and is appointed to labor as Traveling Elder in the London Conference.

Elder S. W. Robertson is released from his labors as Traveling Elder in the Nottingham Conference, and is appointed to labor as Traveling Elder in the Birmingham Conference.

Elder Orson Merrill is honorably released from his labors as Traveling Elder in the Cheltenham Conference, to return home.

Elder James Wotherspoon is honorably released from his labors as Traveling Elder in the London Conference, to return home.

Elder James Evans is honorably released from his labors as President of the Sheffield Conference, to return home.

Elder Charles W. Booth is honorably released from his labors as Traveling Elder in the London Conference, to return home.

Elder Nephi Jackson is honorably released from his labors as Traveling Elder in the Manchester Conference, to return home.

Elder Robert Thornley is honorably released from his labors as Traveling Elder in the Liverpool Conference, to return home.

Elder J. M. Wardle is released, on account of ill health, from his labors as Traveling Elder in the Birmingham Conference, to return home.

Elder Thomas Wheatley is released from his labors as Traveling Elder, and is appointed to preside over the Sheffield Conference.

THE Philadelphia American recently had a long editorial on "The Irrepressible Mormons," from which the following is an extract: "Finding, therefore, that 'The Church of Jesus Christ of Latter-day Saints,' which is the title of record of what is popularly known as Mormonism, professes all that admitted Christian sects profess, both in matter and form, it becomes a marvel that it has not only survived the vicissitudes that are the lot of new departures, but has even grown steadily for fifty years. Its pilgrimage is remarkable. Forced from the spot of its origin, it first pitched its tents in Ohio. Again driven out, it settled in Illinois. Thence

it was driven to domicile in Missouri, whence, after a brief struggle, it struck out for the heart of the continent and pitched its tent in the region about Salt Lake. The Mormons found a desert, and they created a garden, built temples and founded a great city far, very far from the madding crowd. To ignore this wonderful vitality, this unprecedented persistence under adverse circumstances, in discussing the Mormon question, is to ignore what is really the most remarkable feature of the movement. The quality of persistence constitutes the key to the problem. Had it been a different race there might have been something in that to account for the survival. But the movement was originated and has always been carried forward by the Anglo-Saxon race. It has recruited itself chiefly from that stock. It had some undeniably superior intellects at its head, and within its jurisdiction it has governed successfully.

SCOTTISH CONFERENCE

MINUTES of the Scottish Conference, held at 89, Ingram Street, Glasgow, September 13, 1891. There were present on the stand: Apostle Brigham Young, President of the European Mission; Elder Theodore McKean, from the Liverpool office; Elder George Osmond, President of, and Wm. O'Neil, Joseph O. Sharp, J. J. W. Duncan, Jas. H. Cook, Jos. S. Wright, O. F. Colvin, G. M. Smith, E. W. Robertson, Theo. Farley, Robt. McLaw, Chas. A. Evans, Aaron Gay, Nephi Edwards, J. S. Anderson, J. W. Gatherum, and Andrew Easton, Traveling Elders in the Scottish Conference; and Elders Wm. Ogden and H. W. Woolley, Traveling Elders in the Manchester Conference.

10 a.m. Singing. Prayer by Elder Farley. Singing. President Osmond said he was gratified at seeing so many present. These conferences united the Saints more closely, and were productive of good. The Elders came in from their various fields and were refreshed. He was pleased to say that the prospects generally were good, and hoped that the Spirit of the Lord would continue with the Saints in their labors to spread the knowledge of the Gospel.

Elder Cook said the Saints are spoken of as a peculiar people because of the doctrines they teach. The peculiarity of these doctrines compared with the professed Christianity of the world was their identity with the doctrines taught by the Lord and Master, as recorded in the Scriptures. The Savior came in the meridian of time, but the people were not prepared to receive Him; nor are they to-day prepared for His second coming, which is being declared by the messengers sent before Him. He received baptism at the hands of John in the river Jordan, and afterwards sent forth His Apostles, who taught the same doctrines He taught and practised. The world has departed from those doctrines; and now that they are again presented by the Latter-day Saints, they are called peculiar. The message delivered by the Saints is the Gospel of the Lord, restored to earth by an angel, as foretold in the revelation given to St. John on the Isle of Patmos. Elder O'Neil said a knowledge of the Gospel was a priceless boon.

Without its laws and ordinances, man cannot enter into the presence of Almighty and abide in His kingdom. The Lord has instituted the plan of salvation, which requires obedience to His will, not submission to the vagaries of men. It is those who do the will of the Father, not those who follow the will of men, who will be saved in His kingdom.

President Young said the world does not give the Saints credit for following the teachings of Christ, but that does not alter the fact that we do walk in his plan of salvation. The teachers of the world do not proclaim the first principles of the Gospel, but the Latter-day Saints do, and they also abide by them. Many people fancy they have nothing to do for their own salvation, but the truth is that the creature is saved by doing the will of the Creator. All men may know of the doctrines of the Lord by testing them in the way the Savior said—doing the Father's will. The Elders were sent to preach the Gospel and warn the people of the judgments to come. If mankind rejected the message and failed to heed the warning, they would have to abide the consequences; but those who were wise would lay hold on the blessings of eternal life.

The authorities of the Church, of the European Mission, and of the Scottish Conference, were presented, and were sustained by unanimous vote.

2 p.m. Singing. Prayer by Elder Smith. Singing. The Sacrament was administered by Elders Farley and Robertson.

President Young spoke of the blessings to be received by partaking of the Sacrament worthily. The emblems of His body and blood are taken in commemoration of the great sacrifice He made for us, and through which we might receive eternal life. His love for men was manifest in the laying down of His life for their redemption. Those who partake of the Sacrament worthily receive power from Him to abide in righteousness. The Latter-day Saints have received the Gospel, and are persecuted therefor. The reward of their faithfulness will come when their faith and integrity has been tested, and they have shown that they are worthy to bear the vessels of the Lord.

Elder McKean said many people would be under condemnation because they rejected the Gospel. They preferred things that accorded with their desires rather than seeking the truth and bringing themselves in accordance therewith. The speaker bore testimony to the truth of the Gospel taught by the Latter-day Saints, and exhorted the congregation to diligence and faithfulness.

Elder Sharp said that if people to-day followed the Savior, it would be by taking the same course that He did. Walking in other paths was not following Him. He fulfilled the law of baptism by being immersed in the water by one having authority. All who avoid or reject this ordinance, administered in this way and by the same authority, take another course, and are not followers of Christ. The same rule holds good with all the principles He taught. Those who obey and receive the laws and ordinances He gave are His followers; but the worship of those who do otherwise is vain.

Elder Wright said the purpose of the Elders going among the people

was to teach the everlasting Gospel of the Lord, and to lead the people from the doctrines of men to the doctrine of Christ. Those who sought wisdom from the Lord, with willingness to receive it, obtained an understanding of the Gospel, which was perfect, in being a plan of salvation for all men, and was the only plan instituted by the Almighty.

President Osmond testified to the truth of the principles taught by those who had spoken to the congregation. He exhorted the Saints to keep the commandments of the Lord, and advised the strangers present to seek to the Almighty for wisdom to learn and courage to accept the truth.

Singing. Benediction by Elder D. Noble.

6 p.m. Singing. Prayer by Elder McLaws. Singing.

Elder Duncan said it was necessary for men to do the will of the Father in order to receive His blessings. If we want the Holy Ghost, we must obey the laws that will bestow it on us. When the Lord told Nicodemus that a man had to be born of the water and of the Spirit, He understood what He was talking about. Those who think He did not are greatly mistaken. The speaker quoted liberally from the Scriptures, showing the necessity of receiving the ordinances of the Gospel. He testified that the Church of Christ was organized on the earth, the Gospel having been restored to men, and that it would never be overcome.

President Young said the Gospel teaches where we came from, why we are here, and what our destiny is. It is being preached in this dispensation as a warning to all men that the second coming of the Lord is drawing near. The Saints are called to prepare for that great event, and have no time to waste in idleness or in giving way to the temptations of the world. The speaker exhorted all present to walk in righteousness continually, that they might make their calling and election sure.

President Osmond expressed his pleasure with the enjoyable meetings of the Conference, and the words of inspiration which had been given. He hoped that all would seek to profit by the instruction given, and would continue in good works and partake of the Lord's promises to the faithful.

Singing. Benediction by Elder Cook.

On Saturday evening a Priesthood meeting was held, where reports of the work being done were received, and instruction and advice were given by President Young and Elders McKean, Osmond, and O'Neil.

Donald Noble, Clerk.

THE HAWAIIAN QUEEN VISITS THE SAINTS.

ABOUT the 24th of July, news was received by the native Saints that Queen Liliuokalani was about to pay a visit to different places on the island of Oahu, Sandwich Islands. On Tuesday, August 4, Her Majesty left Honolulu, Hon. John A. Cummins being her escort. The Hawaiian band accompanied the party. The people at Laie for two weeks past had been in a constant bustle preparing suitable accommodations for the royal party. Work was abandoned for three days on the plantation, that all might have an equal show in storing away food. Various committees on an

arrangements were appointed for the occasion, and a bower 40x20 feet was erected especially for the festival. Two tables running lengthwise of the temporary structure were made to seat seventy-five Hawaiians. On Saturday, the 8th, Samuel Parker, minister of foreign affairs, apprised us that Liliuokalani and company would be at Laiewai on the morning of the 9th at 9 o'clock. From daybreak until the hour appointed, all hands were engaged in decorating the most conspicuous parts of Laie with several kinds of ferns, and in some instances trees loaded with tropical fruit were made to stand on appropriate spots. As Her Majesty approached she was preceded by a company of well-drilled school children, also by an escort of uniformed horsemen. The procession first marched to the dwelling houses of the Saints, then to the "Mormon" Chapel. After singing and prayer, the President of the Laie branch addressed the congregation. Her Majesty and party were cordially welcomed to the homes and hearts of her loyal and loyal subjects at Laiewai. Our ancestors were briefly and logically traced back to the first man—Adam. The speaker explained that we were brethren and sisters together in the great family of God—children of Abraham through the loins of Joseph and Ephraim. The Saints desired to assure Her Majesty that while visiting them she was in the house of her friends.

Her Majesty was then introduced to the vast assembly by Elder Brigham Johnson, interpreter for the occasion. Several beautiful selections were rendered under the leadership of a native. Services continued for one hour and a half, after which the throng moved toward the bower.

At 1 p.m. signal was given for dinner. The queen, with twenty-four of the visitors, took seats around the table in the house, while the remainder, about fifty, feasted under the bower. Six foreign sisters, dressed in white, served the royal guests, and did it exceedingly well, demonstrating by their works that they had not forgotten the useful knowledge received in Zion. The bill of fare was of great variety. In addition to what was placed on the table, an abundance of mangoes, bananas and melons were held in reserve as a dessert. Three of the queen's servants prepared her diet. Poi, raw fish and salt are what she eats first; next come bread, meat and vegetables, and then her dessert. Immediately after the feast the royal party returned to Laie-maloa, where rooms were provided them for the night.

Liliuokalani has been educated in the English and native languages, and speaks both fluently. Her actions and conversation marked her kindness, gentleness and forbearance. In an interview with one of the foreign sisters she made mention of her visit with Queen Victoria, the three thousand assembled at the reception given her, and the royal courtesies extended toward her.

According to the programme as announced in the Hawaiian Gazette, the royal party should have remained at Laiewai two days with the Saints, instead of five hours. That the programme as announced was not carried out was no fault of the queen, but here as elsewhere there are Liliuokalani's sons mixed up with these arrangements who never lose an opportunity to impugn our motives and to thrust us to the rear if possible.

We are happy to state, however, that both visitors and visited greatly enjoyed themselves during the brief time they had the opportunity of associating together.

The reception was quite a surprise to the royal party. Many and sincere were the congratulations and compliments tendered to both brethren and sisters at the mission house by our royal guests. The Queen said: "This is a day that will long be remembered," adding: "Everything is so orderly and well conducted." One of the sisters gave her a narrative of the facts concerning the discovery of the plates from which the Book of Mormon was translated by the Prophet Joseph Smith. This greatly interested her and awakened in her mind a desire to be placed in possession of the wonderful book; a Book of Mormon was therefore presented to her, and she promised to read it. C. D. HARDING.

UTAH NEWS.

(Summarized from Territorial papers.)

The trial of cases for the escheat of Church property in Utah has been set for November 2.

October 4, 5, and 6, are the dates set for the sixty-second semi-annual Conference of the Church this year.

Alpine, Utah County, is to have a system of waterworks, supplied by springs two and a half miles up a canyon.

Potatoes are selling at eighteen cents a bushel in Northern Utah. The crop has been more plentiful than for years past.

The Students' Society of the Latter-day Saints' College at Salt Lake City resumed its sessions for the winter season on September 18.

Work has been commenced on the new police station at Ogden. The building is to be erected on Union square, and will cost \$20,000.

Mrs. Anna B. Johnson, of Spanish Fork, was seriously burned on September 12, by attempting to start a fire in a stove with the aid of coal oil.

The new Templeton hotel in Salt Lake City is to be run under the management of Andrew C. Brixen, formerly proprietor of the Valley House and Cliff House hotels.

The fruit crop of Utah has been very heavy this year, and an unusual quantity has been put up in preserves and fresh fruit jars. The demand for jars for this purpose was greater than the supply.

Matthew Mulgreen, an Ogden hackdriver, has recently been prospecting around La Placa, and became so affected in his mind by his hopes of becoming a business king that his mental balance was overcome. On September 9 he was adjudged insane by a board of physicians at Ogden.

The taxes on Salt Lake City property having been made so excessive this year by the non-"Mormon" administration, the members elected by the People's party succeeded, on September 16, by a combination with some of the other members in securing a reduction of twenty per cent.

At Ephraim, Sanpete County, September 6, J. P. Christensen, ex-mayor, placed his wife and children on a Rio Grande Western train which was carrying an excursion party to Provo. He remained on the train till after it started, and then jumped off. The momentum threw him forward to the ground, and he struck on his head, receiving injuries from which he died. At Mount Pleasant his family were apprised of the accident, and returned.